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,The Lord said, "The Lord says, "My voice," you cry"
There is a slain to the Lord, the Lord, and the Father of the
:Lord, and the land of Oib
And the Lord shall be silent, and the Lord shall return their
".sons to their borders

(Jeremiah No, Tu-Tz)

Three times Jews have recently qualified for Mount Hebron. Mount Tarshi, arid, hostile, stormy and snowy, greeted them. Three times sterilized from the ground and returned in the fourth. Like them, the people of Israel in their homeland, three times immigrated to the Land of Israel, faced abundance from its limitations, we will uproot from it and reapply with her in the .fourth



Mini Kedem

Mount Hebron was [In ancient times](#) One of the centers of the Jewish community in the Land of Israel. The fathers of the nation: Abraham, Isaac and Jacob, passed through the mountain in all their journeys in Israel and in Hebron they established their home. "On the Road of the Mountain," between Hebron and Jerusalem, Abraham and Isaac marched on their way to the Akida, on Mount Moriah. The first act of land in the Land of Israel is broadly interpreted in Genesis, is the property of the Cave of the Patriarchs in Hebron to a grave estate. In Bethlehem, our mother Rachel was buried, where Gael Boaz was buried and married Ruth, where David Ben-Yishai was born, the founder of the House of David's kingdom. In Hebron, David ben Yishai reigned over Judah, with the unification of the kingdom conquered Jerusalem and established as the eternal capital of the people of Israel – the holy city and the Temple

In the Valley of God, whether so and with a help, took place in which David struck the Philistine Goliath. With the division of the kingdom, Rehavam established a network of fortifications that closed on Mount Hebron to the west, south and east. The main forts were erected on the back of the mountain: Hebron, Beit Tzur and Bethlehem. In the valley of the blessing, the people gathered to bless God after the victory over Ammon and Moab in the desert of Tekoa. In Tekoa - a city founded by Benny

.The tribe of Judah during the settlement was born and raised by Amos the Prophet

Mount Hebron was the heart of the tribe of Judah - the choice of the tribes of Israel. Many of the surroundings of the mountain today observe their ancient names, such are: Carmel and Ma'on, Zif and Utah, Ashma and Dvir, Gador and Beit Tzur, Peor and Et'am, Bethlehem, Bethlehem and the Petah of the House of Zechariah and Beitar. The Jewish community in our region existed for many years after the tribal exile of the Kingdom of Israel to Assyria. The name of the tribe of Judah, whose people lived in Mount Hebron, are carried by us, the Jewish people to this day. They are our .ancestors, and we are their descendants, their heirs

Many of the Zivim Zion, the Babylonian immigrants who immigrated to Israel during the return to Zion, during the time of Ezra and Nehemiah, they rose up settlements from which they were exiled and their ancestors. The essence of the Jewish community was stretched in those days from Beit El in the land of Binyamin to Beit Tzur in the entrances to Hebron. The least of the "Yahad" was the name of the area at that time, from which the kingdom of the Hasmoneans grew. The battles of the Maccabees for the defense of Jerusalem to the south were conducted in Beit Tzur and Beit Zechariah, in the heart of Gush Etzion. A supreme effort was made in the battle of Beit Zechariah to prevent the Greek Syrians (Slavaks) from breaking into Jerusalem. Elazar Horan, my brother Judah, gave his life to the collapse of the Slavaki elephant , knocked down and crushed Elazar to .death

The final campaign on the national independence of the people of Israel in ancient times has taken place in our region. Herodion , Arbiya (Arub) and Beitar - Chief strongholds of Bar-Kochba rebels , in Mount Hebron are, and the rebels' hiding caves on the slopes. With the destruction of the Jewish settlement in Mount Hebron, the loss of national independence , we count the years of prolonged exile. In the southern Hebron Hills, a fruitful Jewish

settlement continued to exist for many years to come. Many legends link the place of the birth of the Messiah with sites in our area: the Ledder-Herd, the capital of Arava Davit-Beh Yehuda, and more

Mount Hebron is the cradle of the Hebrew nation, in what is for many important events in the history of our people, events that have coined a seal on the Jewish people for generations. It is no wonder, therefore, that Jews aspired with all their heart to return to the settlement of this region, with the renewal of the Jewish settlement in the country. Time after time, Jews who took revenge were established to connect and bridge between the holy city and the City of the Fathers, between Jerusalem and Hebron

Stages of Settlement on the Mount

In 1927, a group of ultra-Orthodox Jews from Jerusalem established a settlement called Migdal-Herd, according to the verse: "And Israel went away and his tent was from the next to the tower of a flock" (Genesis to her.) The idea was conceived, the main character in the company "Zichron-David" who founded the community, was Mr. Yitzhak Greenwaler - a smart student with a vision. Yaakov Rosenblum, who lived in the place with his family, was the main figure in the community

fromTwo years of development an agricultural settlement that was to be based on plantations and a dairy farm. In 1929, during the bloody events that caused the destruction of the Hebron community, the settlement was destroyed by the Arabs and its residents were forced to flee to Jerusalem



a company "To the Mountain" Came up here again In 1935) בשנת תרצ"ה and renewed the settlement. It purchased land and a farm again develops. The place is named Kfar Etzion after its founder, Mr. Shmuel Zvi Holtzman, an inspiring pioneer pardsen from Rehovot. He saw in his vision a planting area and a developed Kate and invested most of his fortune in the matter.

Among the settlers; the guards, immigrants from Kurdistan and operate from the colonies



In 1936, during the bloody events, the Arab rioters also harassed the young community. The Jewish community that is being rehabilitated in Hebron has been evacuated to Jerusalem. The settlers of Kfar Etzion were forced to abandon the settlement and leave the buildings and the economy by Arab rioters who demolished and vandalized everything that was built

The prosecution to redeem the mountain is disgraced by its wilderness, to restore to Mount Hebron its Jewish character as it was in the distant past, was not stopped. The task of renewing the Jewish settlement in Etzion was assigned to the members of the "Abraham Group" of the Mizrahi Worker - Veterans The Religious Guard Movement And Bnei Akiva in Poland, who immigrated to Israel and established a training group for settlement near the religious moshav Kfar Pines. Most of the group's members immigrated from Poland during the Nazi regime in Germany. Many of them came on ships

After many discussions and internal aspects, which were conducted in the very days of the terrible Holocaust in Europe, the group decided on its willingness to comply with the demand of the settler institutions, to ascend to the Mount despite the expected difficulties that did not disappear from their eyes. The main reasons for the decision were: The importance In the renewal of the Jewish settlement in Mount Hebron, Recognition of the pioneer-Zionist value of the local mission in this Jewish region, the strong desire to redeem Jewish land bought on the Mount and awakened Fear



that they may return to Arab hands, and the aspiration to open a new settlement area for the absorption of Holocaust refugees from Europe

On the 23rd of Nissan 30.4.1943, my people ascended "The Abraham Group" And with them people the Palmach Third in the To the mountain, and founded the religious kibbutz in Kfar Etzion

In addition to the historical value in the resettlement of the area, this was very politically important. Even in the days of Tel-Hai, the Zionist-political line was established: where the Jewish plough will decide the last furrow – where the border of the Jewish state will be determined. Tel-Hai and Hanita proved this in the struggle for the borders of the Galilee. The settlements of the Wall and Tower established the borders of the Beit She'an Valley and the Western Galilee: Gush Etzion Atid was, in the same way, to join Mount Hebron, which was smearing hostile Arab villages, to the areas of the future State of Israel

The Planting Scroll

In Gaza, the Abraham Group - Kfar Etzion, 26th of the Tribe of the Tishva

On the twenty-sixth of the tribe, the fifth thousand, in the fifth year of World War II, in the end of one year, we, the members of the Abraham group of the Mizrahi work, approach to plant fruit trees and forest trees in Kfar Etzion to fulfill the order of the Torah

**When you come into the land and make them.” “You shall not be afraid to sit in the“
”form**

While the bloodstreams of our tortured brothers spill like water and the world is wallowing in his blood, we arrived today to build and plant and strike deep roots in the mountains of Judah, because in these plantings a new opening to our redemption and to redeem our souls. We were in exile and the detachment was the terrible disease of our people in foreign affairs. The roots we need, a firm grip on the homeland, that's the work we do in this place

These trees that we plant today for the symbol we will have, a symbol of our way as the pioneers of the nation, an ulcut with the land of **the homeland - 'for man is the tree of the field.'** The deep roots of the trees will remind us of our duty to be glued to the world of practice; in building, planting and work. The high branches that will rise to Al will awaken us upwards, to know our Conne and to always strive for moral perfection and sanctity of life. This is the way of our ancestors and this is our way as pioneers of Torah-work

Two thousand years ago, the mountains were all around the mountains of the trees and the joy of life. Today they stand bald in their wilderness. With our ascent to Kfar Etzion, we swore: We will not rest and not rest until we will take the disgrace of the wilderness from the face of the mountains, and until we cover them with a veil of fruit trees and forest trees that will lift up the song of resurrection. "And **you, Israel, your branches will give, and your fruit shall bear the people of Israel. And ye shall serve and sow, and I will multiply against you, every house of Israel, and all the houses of Israel shall be rested, and the cities and the swords shall be built** (יחזקאל לו, ח-י).

Blessed be we revived and sustained and reached this time

(Shalom Karniel)

Slowly and with great effort, the people of Kfar Etzion overcame the troubled mountain and the difficult livelihood problems they faced, upon their ascent to the mountain. Water pools were hewn, agricultural terraces were built, planted plantations, live branches - cowshed and coop were built, sanatorium and relaxation were established, preparations were made for the construction of an industrial plant for fine mechanics, and to operate a quarry. A rich Torah and general cultural life was conducted in the Neve-Ovadia building, which was the cultural-religious center, named after the leader of the religious guardian in Poland, Dr. Avraham Ovadia Gottsdiner

The desire to expand Jewish settlement, redeem the lands of the Mount from Horbanen and the Kfar Etzion group from its loneliness, and the security danger of maintaining a single Jewish settlement in the heart of a wild and hostile Arab area, led to the establishment of three other communities: Mesuot-Yitzhak - 18 March 5741 (1.1945 4.1), was established by the nucleus of Bnei Akiva, the refugees of the Holocaust from Eastern Europe; Ein-Tzurim. And last, layers - 11.2.1947, established by a nucleus from the rock, of the young guard, the kibbutz-artzi

Following Kfar Etzion, the rest of the communities that dealt with the development of a plantation farm by training hard and arduous land, the establishment of live industries, training for the establishment of industrial enterprises, and at the same time the development of rich and vibrant cultural and social life. In the groups, natives of the country and new immigrants from refugees from the extermination camps, the farms expanded and established themselves, and with them the entire area. Gush Etzion became a flourishing and prosperous Jewish space, observing hope and faith for the heart of the heart

At the beginning of the year (10.1947), Gush Etzion numbered about 480 people

Kfar Etzion - 163 members, 57 children

Equations-Yitzhak - 111 members, 12 children

Ein Tzurim - 55 members

Levels - 80 members

Gush Etzion stretched over a land area of about 20 thousand dunams , half of them owned by Jews. Most of the land found in the hands of the Jews were zebrus land, since the few fine lands in the area were not suitable for the Arabs to sell. Preparations were made to establish joint industrial

The Book of Ascension to the Levels

Listen, please listen, listen to the sound of your sons! They are still here today to build a homeland in you. When we were covered in last night, synonymous brothers were expelled, but before your gates, hundreds of eyes were caught, hundreds of eyes were carried to you. Hundreds of hearts were broken on your shores

!On the other hand, you will see the land," this is the order of the estranged rule. See her and her not come "

We can't have a divorce and suffocation decrees. A haunted person on a neck will find his way despite the surges that are about to swallow. With need of the homeland. The land's death, only our hands will break you up—this is the mighty power that we have in our factories

.Nachlin, we have received your bosom as a mother, for your sons have returned to you to find a homeland in you and your dwelling

!From the mountains of Judah are called "Young Guards" for the Hebrew Youth wherever it is: this is the way to go, to go to the fullest

The War of Liberation interrupted all the plans, it changed the face of things in one swing. In one, the farmers-replaced the order of the day heard: :
“Cult with you for swords and your shears for the smears” (Yoel D.), not voluntarily, but against the necessity of the circumstances were for the fighters

Events and Battle

Hostilities broke out the day after the announcement UN On the establishment of a Jewish state in the Land of Israel, Or L.I.L. in Kislev 5768 (1.47 29.1). A few days later, the Arabs also harassed the isolated Jewish settlement in Gush Etzion. The four communities of Gush Etzion found themselves imprisoned in a ring of hostile Arab villages, the only way that connects Gush Etzion to the Jewish community – Jerusalem, passes through the Al-Hadar area and Bethlehem. The road was under Arab control throughout. According to Resolution-Distribution, approved and accepted by the Jewish leadership, Gush Etzion would be to be deep inside the Arab-State, which is to be established. The members of the kibbutzim, in consultation with the national leadership, decided to remain in place, to fortify the settlements and strengthen them, without knowing what the future was holding for them



<http://www.knesset.gov.il/holidays/heb/29nov.htm>

The military equipment in Gush Etzion was poor in quantity and quality. Against thousands of Arabs organized in gangs, and armed with light weapons and unlimited ammunition, a handful of defenders – the settlers and reinforcements of the defense force stood up: the Palmach, Farm, students and others - equipped with a light and meager weapon, almost without ammunition. In the communities: women and children, an array of farms that included animals, plantations and field crops, tranquilizers and buds of industrial industries. The kibbutzim were unfortified and excavated, and were not prepared for battle

Immediately after the decision was made known, the High Command sent a Palmach reinforcement unit under the command of one of the best commanders in the Palmach, **Danny Mass**, who was appointed commander of the entire Gush Etzion. Danny Tax began training the area in preparation for the expected campaign: fortifying positions, catching signs, preparing an out of the economy, and consolidating the entire space into one organized and cohesive defensive complex

A convoy and a supply range was attacked from Jerusalem to Gush Etzion. Dozens of Arab rioters ambushed the convoy in the **12.194711** foreclosure up the narrow and winding road. An orange defensive battle killed ten of the convoy's passengers. One truck withdrew to Bethlehem to call for British help, but it's a shame to come. First orphans, first widows in Kfar Etzion. In the cemetery in Gush Etzion, five of the fallen were buried, the others were buried in Jerusalem

In the tears and sorrow I write to you these words of condolences. Strengthen and embrace that the salvation of the Lord is near to come. And now everything you find necessary about the defense did. In us everything that is necessary - and do not take into account the Sabbath of our .holy Sabbath. This is not only permissible but a duty to do, the Lord will protect you and will treacher His salvation

The conditions of the siege, the war regime and the concern for the welfare of the children, brought the Haganah command, in - **5.1.1948** consultation with the members of the kibbutzim, to the decision to evacuate the children, most of the mothers, elderly and sick parents, from Gush Etzion to Jerusalem. These were housed in the Ratisbon Monastery, and in the Beit Hakerem neighborhood in Jerusalem, and experienced the difficult siege days in the city that struggled for its existence. The connection between the families was severed, only sometimes letters arrived and short and .interrupted wireless conversations were possible

B. Shvat 5748 - 13.1.1948 - Convoy Attacked Moving on her way back from Gush Etzion to Jerusalem. Two defenders - **Notar** And a member of .Kibbutz Rabadim - killed in battle, in the outskirts of Bethlehem

At Shahr, Gush Etzion was attacked by masses of Arabs who were called from the surrounding area. During the difficult battle, the - **14.1.1948** attackers tried to dismember Gush Etzion by conquering the swords of Zechariah, on which the Palmach members defended. As a result of successful counteraction of Gush Etzion defenders, the attackers were tried to leave heavy losses. Three fighters from the wardens from the Gush Etzion defenders were killed. It was the first major attack of its kind in the War of Independence, in which the Arab gangs presented organization, preparation, planning and military execution, under the command of their talented and admired leader, Abd-al-Qadar Hussini. The attack was an .important milestone in the campaign

With evening, the defenders found themselves in a serious condition. The ammunition was almost out, there were no medical materials in Gush Etzion and plasma for the wounded, the radios stopped operating in the absence of batteries. This situation led the Haganah Command in Jerusalem to send the "mountain-domah" to bring reinforcements by manpower and equipment to the Etzion Gush and to prepare for the renewal of the Arab .attack

.Department of the L.H.A

A platoon consisting of 40 fighters, Palmach and the infantry, under the command of **Danny Tax** - Replaced in his position as commander of Gush Etzion by **Uzi Narkis** - She left the night after the day of the attack on a kid from Jerusalem to Gush Etzion, but was forced to turn back. The next day, on the night between **Wednesday and Thursday, in the tribe of 5748 (15-16.1.1948)**, the fighters set out again on a different route, carrying reinforcements with weapons and ammunition, medical materials, batteries and explosives to Gush Etzion. The department was detained in the Har-Tov colony, which she arrived on a trip from Jerusalem. Two fighters remained in the colony for lack of weapons. On the way, one of the boys was .injured and together with two escorts were forced to return to Har-Tov

Thirty-five fighters continued to march towards Gush Etzion, despite the late hour - (1:00) at night, -about 25 km ahead of them, on a road that passes around hostile Arab villages, up Mount Hebron. At first light, they were discovered by early Arabs in the area of the village of Zurif. A rather short distance had to move out of the danger zone, but through them were blocked. A fierce battle developed between the department and the masses of Arabs who surrounded it. While moving with the wounded towards the high Sansen Ridge, the fighters barricaded themselves on Hill v. C. 573 to which they reached it from the south, from the wadi of her deep Etzion at the foot. On the top of the hill there was a last battle that lasted .until the evening, with Gush Etzion the purpose of their journey in sight

Only when the fighters ran out of ammunition did the Arabs storm the hill and take it. The rioters ruled, plundered and then even abused corpses. Two days after the battle, the bodies of the victims were brought, by a British police inspector - the Yamish Dugin - to the village of Etzion and where .they were buried

Among the fallen in this battle is one of the best fighters and commanders in the Palmach and the IPS. After the War of Liberation **Transferred their .coffins**, together with the other fighters who were buried in Gush Etzion for burial in the military cemetery on Mount Herzl in Jerusalem

The Wey Siege

A hard winter struck the mountains of Hebron. The hard siege weighed on the friends. The separation of families, the concern for the fate of the loved ones, the agricultural farm that was destroyed - the toil of years has gone down the drain. And above all - the line of graves in the cemetery was extended, falling in the battles, a deep void in the hearts. Despite all this, the settlers - who defend the lives of culture and spirit, have come to .adhere to the Jewish way of their Jewish life - the pioneering and instilling on Gush Etzion, the warrior, holy and pure, devotion and faith

Following the first attack, the fall of the L.H. and the demand for withdrawal from Gush Etzion, an Ein Tzurim member wrote to his parents in Tel Aviv

Don't we know what this panic is? What is the parental meeting you are holding there? The settlement is in the fire test, and you're preparing ... withdrawal plans there. And for the fact that I am the son of these parents and those and not of other anonymous parents, do you do all this? It is clear to you, not the only sons we are to settle, we are not better than the defenders of the ancient city, we are not better than those who protect the Mensheya neighborhood, so that you citizens can continue a normal way of life. Everyone has a role, we will play our role here. Let it be clear to all the parents - we will not move from here! We're well protected, we'll fight a hair. Stop your parents' meetings! Change the content of your .letters, send letters with other content, that we feel that Hebrew parents are writing them

.Remember a dear father and mother! We are full of rage over the fall of our friends and will raise their blood. We are in spirit

Naftali

In the Loyalty Test

In the middle of Adar 1948, a proposal came to Kfar Etzion on behalf of the Jewish Agency's settlement department: to transfer the members of Kfar Etzion, the family owners, with the friends and children who were in Jerusalem, to another place, to establish a new settlement. The prolonged separation and security burden seemed to be unbearable. The Jewish Agency was unable to provide for the split group , whose livelihoods in Gush Etzion were clogged

for three days, members of Kfar Etzion gathered for a gathering of friends to discuss the proposal. Reasons for logic and emotion, security and social :assessments-kibbutz, were intertwined with each other. Here is a selection of friends

"...I see this place as my home, absurd to think that strangers will protect it without our participation, it is also immoral" -

"I think we should hold on to the really nails instead" -

We must consider the proposal from only one point of view: which action may maintain more of the integrity of the group... In what situation ..." -
"...has a greater risk of disintegration of the group, and how to prevent this situation

The question is political, if we can remain in an Arab state while it does not agree to it and declare that it will not leave a living Jewish soul" -
"...within its borders

"It is possible that at the last minute they will have to get us out of here without regard to our opinion or desire" -

I was one of the first to arrive in Kfar Etzion five years ago. I went here without doing the bills what we had and what would be the fate of Kfar" -
Etzion. I won't be ready to be one of the first to leave. In the very discussion, I see a disaster for every tree planted and every house built in this place. Every stone is precious to us and this earth is holy to us, in which our best friends have fallen. The question of the group's dissolution as if it was pushed aside as opposed to this tragedy. The reasoning of 'I loved my house' is not felt in the argument, and we all love every rock and stone,
.every tree and a stub in this place. And if you say it's a matter of emotion, I've been caught up in this sentimentality

Knowing how many of the members are similar to the situation of the people in Tel-Hai, in the days of Trumpeldor, even then some claimed that it -
.was not worthwhile to hold in Tel-Hai, but history proved the opposite

.The offer was denied. The entire group remained on the Mount and demanded a solution to the financial problem by the national institutions

Airport

Due to the blocking of the road to Gush Etzion, solutions began to be searched for contact with Gush Etzion by air. At first, they were inducing supplies, weapons and ammunition. The equipment usually crashed while .falling, or fell into the hands of the enemy

In the second stage, a landing strip was trained (By Engineer David Skelly) For light aircraft - "Primus", in the heart of Gush Etzion. On the 29th of the Tribe of 5748 7.2. The first plane landed in Gush Etzion. In this way, a few supplies and ammunition arrived, the movement of commanders, the transfer of the wounded and more was possible. The amount of cargo carried by the aircraft was extremely poor and there was .no solution to the difficult problems in Gush Etzion in those days



Nabi-Daniel" convoy"

broke out and reached a long convoy in Gush Etzion with **27.3.48** reinforcements of fighters, as well as 120 tons of supplies, equipment and ammunition. On her way back, the convoy encountered checkpoints placed by the gang members near **the Nabi-Daniel** site, which stood on the top of the ridge. In the outskirts of Bethlehem, near a single Arab house standing on the road, the convoy was stopped, when it is attacked by masses of Arab rioters from the ridges around. A barrical-breaking armored checkpoints driving at the top of the convoy was stuck with 14 fighters. With the evening after some of them were injured and there was no chance of rescue them, despite attempts made by other armored .personnel, three uninjured fighters came out of it



Immediately afterwards, the armored officer blew up on the remaining one, probably **by Zrubbabel Horowitz**, the commander of the armored .officer, losing any chance of their rescue and the Arabs were approaching the armored officer

The rest of the convoy, 180 in number, continued to wage a desperate battle from inside the lonely house where they barricaded themselves, on the road, for day and night and day, until they were rescued by the British force. The weapons, armored vehicles and equipment were transferred by the British to the Arabs. The British refused to take the 13 remaining dead in the battlefield. The bodies were evacuated the next day, and brought to .burial in Jerusalem

The Haganah's convoy companion company in the Jerusalem District has ceased to exist, due to the loss of weapons, the armored vehicle and some of the fighters who were injured. After the convoy fell – that same week, a rat convoy and the Yehiam convoy were also hit – a telegram was sent from Jerusalem to Tel Aviv, informing the Upper Command that the city was facing a disgrace to hunger, due to the cessation of convoys on the .Jerusalem-Jerusalem-Howastion Axis

:The letter of a member of Kfar Etzion in the very days of the siege

In the area of cultural action there was almost no period of alertness and interest as these days. Learn (who is interested in learning himself ... " and who out of a lack of interest in something else). These and these sit and think in the Torah. In the evenings you will find a circle of friends diving in the Talmud, other classes are held for the Mishnah and the Bible. Lecturers on topics in literature, knowledge of the land and in the professions of nature. Shabbat parties are held and from the age of the dramatic circle to the era. Everything is performed with our meager .powers

When you leave at this hour the key to Neve-Ovadia and see the surrounding deserved mountains and beyond them nests of venom and destruction, you would like you to appear on these ridges the miraculous image of Rabbi Levi Yitzchak of Berditshev, to prove to him the Lord of the world who is facing who is standing here in the battle. But until R. Levi Yitzchak appears from Berditshev, we must place there other honest advocates, whose language will be better understood by our neighbors. The reinforcements that came to us encourage us very... Not a widower of .Israel

(.Joshua L. H.D)

Attack on Arab Transportation

During the siege, the defenders of Gush Etzion, in addition to the defense and part of the settlement, dealt with the attack on the Arab transportation on the Hebron-Jerusalem road. A road that linked the concentration of enemy forces; the Arab Legion and the gangs in Hebron and its surroundings, with Jerusalem, the capital. Gush-Etzion defenders seize signs [In the Russian Monastery](#) And in Sa'ar, from there they controlled a section of the road. .They blew up waterfloaming, laying mines and roadblocks, ambushed gangs and Arab-Legion convoys

The goal set by the upper command to attack Arab transportation was to disrupt the enemy's ability to move towards the city of Jerusalem, and even to detach enemy forces to the Gush Etzion area, in order to ease the pressure on the forces defending Jerusalem. The Arab Legion officer who fought in the area testified that at the beginning of May 1948, the Arab Legion Command reached the conclusion that it would not be possible to move to Jerusalem in order to take it, as long as Gush Etzion was sitting on the road. Gush Etzion was a front-position for the defense of Jerusalem, the .capital. By order of the Headquarters, the fighters saw this as the main purpose and role of Gush Etzion in the campaign

"The Penal Action"

In response to this aggressive activity, the Arabs attacked fire several times by rifles, machine guns and even cannons of the front-wing Gush Etzion .signs, as well as the settlements

In response to the attack on Arab transportation, Gush Etzion was attacked by masses of Arabs with the help of cannons and armored vehicles, in cooperation with the Arab Legion and the British Mandate forces that were still operating in Israel. Their goal was to remove our forces from the controlled signs on the main road, Jerusalem-Chronon, and disrupt the traffic in it. The British planned to evacuate Jerusalem, on the day of the end of the British Mandate on the Land of Israel, May 14, 1948, on several traffic routes, the southern – from Jerusalem to Hebron and from there to .Egypt, therefore they claimed that they sought to ensure free movement on this main route of movement

After a desperate battle, the attackers were able to conquer the Russian monastery. With the evening, the monastery was captured by our forces and continued to attack Arab transportation, even though the situation of Gush Etzion was discovered to be extremely serious. **Mosh (Moshe Wilbershmitt)**, the last commander of Gush Etzion, was aware that the attack on Arab transportation, by order of the command-up, could bring Gush Etzion to a campaign that would be higher than its power. In his opinion: "... This should be a battle for Masada, while recognizing that standing up to ".the end we are helping to save Jerusalem

eulogy for the fallen of the attack

4.5.1948

What we are and what we live is the enterprise in which we live. A disabled person wherever we " .do, we'll interfere with his scheme. Our strike is determined – the eternity of Jerusalem

(Mosh - Commander of Gush Etzion)

:From the last letter of a member of Kfar Etzion

I don't know if we will win, however our dear children will already be free citizens in a ... " free homeland and for that we are willing to fight. The front is broad and general, the war is for life and death to be or to cease. We fulfill the order, the order of the settlement, this is ".the front position of Jerusalem, we keep its walls

(.Hello c. H.D)

The Last Battle

began the decisive battle over Gush Etzion. The Arab Legion forces, irregular gang and Arab people, with the help of cannons and **12.5.1948** armored personnel, were concentrated in advance and held at night for the attack. At dawn, they stormed the Gush Etzion signs and the settlements. .Wave waves attacked the remaining handful of low and exhausted defenders to protect Gush Etzion in its last forces

In the face of enemy forces, the weapons and the extent of the fighters were occupied, the external signs and their men retreated to the communities themselves. The Russian monastery, the Mukhtar Saddle, Harbt-Sa'ar, the Tree Hill, the Yellow Hill, the tiny airport at the foot of it, all fell into the enemy's hands on the first day of the battles. Gush-Etzion is dismembered for two parts: Kfar Etzion and Masoot-Yitzhak in the south, Ein-Tzurim and Ravedim in the north. At night, there were final preparations for the rest of the battle with the morning. The wounded with the medical staff were secretly and under the auspices of darkness from Kfar Etzion to the beacons-Yitzhak, which was safer and more private. Attempts were made to renew the connection between the communities that were severed during the day, but the attempts failed. Contact with the command in .Jerusalem is still maintained, but help and assistance to the communities did not arrive

In preparation for the next day of battle, the defenders of Gush Etzion remained split into two blocs, regardless and mutual assistance. The commander of the bloc, Mosh (Moshe Zelbershmitt) - was killed in the battle for the Russian monastery, and there was no longer a central command to Gush Etzion. Most of the signs were in the hands of the Arabs. The amount of weapons and ammunition left in the hands of the defenders was zero – against guns and armored vehicles, 3 plumbers and a little light weapons. Many of the fighters were injured on the first day of battle

Iyar 5748 - 13.5.1948 at dawn the attack was renewed with the trend of force attacking - the occupation of Kfar Etzion. After many attempts that were repulsed by the defenders, enemy armored vehicles broke through the gate of Kibbutz Kfar Etzion and penetrated it into it. At first, the defenders tried to continue to fight inside the kibbutz, but the Arab force preferred tenfold decided the battle. Last broadcast from Kfar Etzion !to Jerusalem in her flesh: **"A queen fell" - Kfar Etzion fell in battle**



Abdala Al-Tel (Yamin) standing next to a Gush Etzion captive vehicle

After the fall of Kfar Etzion, a brutal massacre was fought in his defenders, 127 fighters fell on the same day in Kfar Etzion, only four survived. 240 settlers and fighters fell in the battles of Gush Etzion. The Knesset later established the day of the fall of Kfar Etzion as the day of the general memory for the fallen IDF soldiers. The next day, Friday, .Thursday, 14.5.1948, the State of Israel was declared



The State of Israel was established in the light of the burning Lapid of Gush Etzion

Following the fall of Kfar Etzion, the heads of the National Institutions, in coordination with the Red Cross, a ceasefire, were regulated. The members of Meshoot-Yitzhak, Ein Tzurim and the layers of the recruited units were taken prisoner by the Arab Legion towards Jordan. The prisoners were .housed in Umm al-Jamal camp, where the men sat about nine months, the girls were released after six weeks

In the production of revenge and destruction, the Arabs brought destruction and destruction to Gush Etzion. Only meager remains from a flourishing

Appreciations and eulogy

To the priests of toil in the Temple of the Homeland - the ures of Etzion. As a few rocks you grew up and up the mountain people. For me, ..."
Akida – between Hebron and Jerusalem – you marched alone. Ancient mountains of their growth-blossom. Until you've been against them as innocent immigrants. An entire public sacrifice was headed on his altar. On the verge of the state and for which space fell. The sword of Israel is in their hand, and Jerusalem will be eternal in their mouths

Rabbi Moshe Zvi Neria

The defenders of Gush Etzion saved Jerusalem. Four points in the heart of the enemy's territory did not let them access the city gates. Many, ..."
too many for us have fallen there. But if there is a Hebrew Jerusalem, if the plague of death to the settlement, which was as a landline in the enemy's box was not given, then the first thanks of Israeli history and of the entire nation is subject to this, first and foremost, the fighters of Gush Etzion

David Ben Gurion 1949

And sit with sons to their borders

The nineteenth year stood in our ruins. The Arabs established army camps on the ruins of Kfar Etzion and the Russian Stoverd, and a refugee camp for the ruins of the torches of Mashut Yitzhak. The remains of Gush Etzion remained to look at the "lone tree" that symbolized the longing to return home. These were the years when we felt – we, the sons of Kfar Etzion – the simple depth of the verse: "For on the other hand you will see the land and its name will not come." The nineteenth of the year, the sons of Kfar Etzion maintained a close social connection between them, about eye and heart contact with their home in Gush Etzion. The great legacy left by the fathers was cultivated, her heart in the heart of the sons, until the torch .was burning

the 26th of Iyar 5770 (7/6/67), during the Six Day War, we won and the lands of Gush Etzion were redeemed, together with Jerusalem, Hebron On .and Bethlehem. In one, the dream of returning home from a distant and vague experience became a living and breathing reality

the 22nd of Elul 5770 (27/9/67) in which [And the children of Kfar Etzion came up](#) Together with their friends, their house was the sword in the On Etzion Mountains and were the first settlement for understandings in Judea, Samaria and the Gaza Strip. In their heart, the determined decision to settle the mountain again. Returning to the inheritance of the fathers, successfully cope with the exciting and magical task, the multi-hard and full of .challenges

The renewed village of Etzion was built on the ruins of Kfar Etzion, which was destroyed and destroyed. The community was established as a religious kibbutz within the framework of the religious kibbutz movement, its members wish to cultivate Torah and work life similar to those who were cut down on the Mount 5768. The kibbutz currently has about 90 families and about 250 children. Sources of livelihood: 3 Indian chicken farm for Rabia, the largest incubator in the Middle East together with the Yavneh Group, a fruit tree plantation on the mountain, field crops in the lowlands in the Lachish region, Moftat Etzion that develops and manufactures unique protective material and security products, food industry for kibbutz members, tourists and institutions



The Kfar Etzion Group has established a field school that performs guided tours of the region and throughout the country, seminars and seminars on .the subjects of the people and the country, a youth hostel for groups of travelers, visitors and guests

The top of the hill – on which the kibbutz stood in the past and its remains remained in the area – was dedicated to a memorial garden, a memorial site for the fallen in the battle, the legacy left by the bold act of settlement and the bloody campaign. Instead of **Beit Etzion** – a museum of the history of Gush Etzion, **the Ohel Yizkor**, which was established on the ruins of the "bonker" in which the last fighters fell in battle. The Memorial Tent operates a unique and impressive audiovisual program – the **"People of the Mountain"** – through which the visitor receives the wonderful story of Gush Etzion. In the house of the testimony there is an archive in which information is collected about the history of settlement in Gush Etzion from the 20's of the last century to this day. The material includes books, studies, newspaper clippings and articles, photographs and videos. The .archive serves academic researchers, historians and critics who are interested in the history of the region

Based on material written by Yohanan Ben Yaakov in Gush Etzion for his history, Kfar Etzion: Kfar Etzion Field School, 5708

